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time it was sent back." The story of "Menabozho Caught" (pp. 230-233), obtained from an Ojibwa Indian in Wisconsin in 1895, deals with the same incident as "A Mississaga Legend of Nā'nibōjū" (Jour. Amer. Folk-Lore, vol. v. pp. 291, 292). Very beautiful is the "Legend of the Arbutus" (pp. 253-256) and very poetical, but perhaps the Indian who told it had a dash of civilization about him. Among the books of Indian lore compiled by those not ethnologists *vom Fach*, "Wigwam Stories" deserves to rank high, containing, as it does, so much, and of that much so large an amount of the good.

Alexander F. Chamberlain.

ANTING-ANTING STORIES, AND OTHER STRANGE TALES OF THE FILIPINOS.

By SARGENT KAYME. Boston: Small, Maynard & Co. 1901. Pp. vii + 235.

From the title of this book one would be led to believe its folk-lore content greater than it really is. It is named from the *anting-anting*, concerning which the editor says in the preface, "No more curious fetich can be found in the history of folk-lore. A button, a coin, a bit of paper with unintelligible words scribbled upon it, a bone, a stone, a garment, anything almost — often a thing of no intrinsic value — its owner has been known to walk up to the muzzle of a loaded musket or rush upon the point of a bayonet with a confidence so sublime as to silence ridicule and to command admiration if not respect." The eleven rather interesting stories, in which the white man, more often than the Filipino, is the chief figure, have most of them something to do with the native belief in the *anting-anting*, on which the *dénouement* sometimes depends. Otherwise, they have more a literary than a folk-lore cast. They will doubtless be enjoyed by the large circle of readers who turn eagerly to the human experiences of new lands which necessarily seem to be of a more or less occult character.

A word or two about the *anting-anting* may not be out of place here. De la Gironière records *anten-anten* as "a diabolical song." Pardo de Tavera defines it as "amuleto que salva la vida, da poder sobre natural," etc., etc. Blumentritt says of some of the Tagals of Luzon that "they believe in a sort of Fortunatus-rod, or *antin-antin*, which can bring them riches and happiness." Besides these significations the word has also the meaning of "earring" probably of secondary origin.

Alexander F. Chamberlain.

THE GAMES AND DIVERSIONS OF ARGYLESHIRE. Compiled by ROBERT CRAIG MACLAGAN, M. D. (Publications of the Folk-Lore Society. xlvii.) London: D. Nutt. 1901. Pp. vii + 270.

The language of the Gael is exceptional, in that it has hitherto been unrepresented among the collections of children's games; it is therefore with interest that one approaches the book of Mr. MacLagan. A high degree of antiquity is frequently ascribed to things Celtic; and it would seem likely that a gathering from the Highlands of Scotland or Ireland would furnish instruction on dark problems of European games. It is through the for-

mulas by which games are directed, especially rounds or dances to song, that the history of the amusements is most easily traced; and it is these which it is natural first to consider. A division at once presents itself according to language, inasmuch as the population of Argyleshire is bilingual, and this division corresponds to a diversity of character. The dramatic games are entirely English, Gaelic examples of rounds being completely absent; further, the rhymes exhibit modern and debased variants of English types, in no one instance furnishing any version of much interest or value; this quality clearly implies a very recent transmission. So far, the result is in accordance with previous observations, which go to show that the West European ballad and round failed to find acceptance on Gaelic territory, a deficiency no doubt due to isolation and severance of the peasantry from the higher class by whom such usages and songs were introduced and naturalized.

Turning to the Gaelic lore, this is of a very tenuous character; such paucity also must be modern, for we cannot suppose that Scottish and Irish usage should not have once been curious and interesting. In this part of the material also appear traces of borrowing from the European stock; nor do the formulas show clear marks of any great age; their generally puerile nature implies the reverse. It would seem likely, therefore, that we have not much to expect from future Gaelic collection; but it would hereafter be well to separate the Gaelic from the English matter. That the result of the gathering is a disappointment does not of course diminish the merit of Mr. MacLagan's essay.

One item may here be noticed. In dancing, in case of the absence of instruments, "ports" or isolated verses are used to direct the dance; these are sung by young women, and are usually meaningless, being purely mnemonic.

Mr. MacLagan has completed his record by illustrations of implements used in ball, archery, and puzzles.

W. W. Newell.

THE FUNDAMENTAL PRINCIPLES OF NEW AND OLD WORLD CIVILIZATIONS.

By ZELIA NUTTALL. (Archæological and Ethnological Papers of the Peabody Museum of Harvard University. Vol. ii.) Cambridge, Mass. 1901. Pp. 602.

One of the most interesting problems which confront the modern student of ethnology and archæology is the question, whether human advancement on the different continents is the product of independent evolutions, or the common inheritance of prehistoric migrations. Not so long ago serious writers on the subject were wont to deduce relationships between distant peoples from very inadequate data. One result of such methods was the well-known fact that the Indians of America have, in various learned works, been placed on the genealogical tree of nearly every nation known to antiquity. These reckless theories have caused a natural reaction. An influential school of anthropologists now expresses the conviction that the American Indian was separated from his human relatives in savage times,